Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

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The Unitarian Advocate of July contains, among other pleasant and instructive pieces, a review of the "Memoir of the late Dr. Payson, of Portland." Though in the hands of many of our readers, we cannot refrain from giving some extracts from it, as it furnishes, we think, a very just and impartial view of the character of the subject of this Memoir.

On pages 35, &c. the writer says;—

Neither our limits nor disposition will lead us into the details of this book. By a large portion of the religious community who would probably read either the Memoir itself, or any notices, that it might call forth, the character of Dr. Payson is well known. He has been very generally regarded as an eminent and successful preacher; distinguished by an ardent eloquence, by a bold and fertile fancy, by an exquisite sensibility to whatever concerned his ministerial usefulness, and by an unwearied devotion to his work. That he was deeply and habitually impressed also, by every thing, that was included in his view of religion; that he had a sincere 'love of souls,' and a most earnest desire, as he must have been conscious also of peculiar gifts, to persuade and save them; no one, we presume, who knew or often heard him, would deny. But that these excellencies and gifts, greatly to be esteemed, and when wisely directed and controlled, desirable for every Christian minister, were mingled with much extravagance, and serious mistakes, both of system and conduct,—these Memoirs equally show.

We write with a sincere reluctance upon this subject; because we are aware, how much easier it is to magnify the errors of a good man, than to be certain, that the same, or far greater, are not our own; and especially in adverting to those, which seem fairly to be ascribed to the infelicity of temperament, to hereditary or constitutional infirmities, we would not be deficient in a tenderness, which misfortune, and not sin, may always claim. But when extravagance of feeling, or conduct, proceeding from such sources, is mistaken for religion, and held up for admiration as an evidence of Christian virtue, while, in truth, it is a proper subject for our charity, as an infirmity or a fault, it is well, nay, it becomes a duty, to distinguish between them. How, for example, shall we otherwise explain such passages as this.

"O, the temptations, which have harrassed me for the last three months! I have met with nothing like them in books. I dare not mention them to any mortal, lest they should trouble him, as they have troubled me; but should I become an apostate, and write against religion, it seems to me that I could bring forward objections, which would shake the faith of all the Christians in the world. What I marvel at is, that the arch deceiver has never been permitted to suggest them to some of his scribes, and have them published."

And, again, it appears that his mind must have been in a most unsettled condition, and that he had great reason to distrust the whole system he had adopted, when it could admit or tolerate, for a moment, such doubts as these. It is in a letter to one of his friends, that he writes.

"My difficulties increase every year. There is one trial, which you cannot know experimentally. It is that of being obliged to preach to others, when one doubts of every thing, and can scarcely believe that there is a God. *All the atheistical, deistical, and heretical objections, which I meet with in books, are childish babbling, compared with those, which Satan suggests and which he urges upon the mind with a force almost irresistible.* Yet I am often obliged to write sermons, and to preach, when these objections beat upon me like a whirlwind, and almost distract me."—*Memoir, p.* 384.

In reading this extraordinary passage, we are at a loss, whether to sympathize with the writer in the mournful disorder of his intellect; or to lament, that he should have received and inculcated such a system of doctrines, so fatal to all filial confidence in God, to all peace in religion; and the natural operation of which upon minds sensitive and distrustful, as was his, has driven men to the despair of infidelity, and even to suicide itself. We look with unfeigned compassion upon a state like this. We hardly know of a condition of suffering humanity, more suited to awaken our commiseration. But by all our regard to the peace and welfare of men, would we expose the delusions of the religious system, by which it is produced.

There is much like this in the history of the subject of these Memoirs, that we should deem altogether inexplicable, or rather highly censurable, did we not believe that it might be ascribed to a diseased imagination, to a temperament, allied to insanity. He was himself by no means unconscious of his exposure to such a calamity. His fears concerning it are frequently expressed in his journals and correspondence, much of which, except that they explain parts of his character, had been better suppressed. When, therefore, he describes the 'agonies,—unutterable, inconceivable agonies' of his soul; when we find in his journal—'I suffered more of hell to-day, than I ever did in my life. I wanted but little of being distracted;' when, writing to his mother, he says—'I have no where to look for comfort either in heaven or earth;' 'My prayer seems to be shut up, though in reality I know it is not: my health begins to decline, and all hell broke loose within me:'—When, again, he describes his heart as a 'compound of every thing bad,' and compares it to the 'bottomless pit, out of which a thick noisome smoke arises with a tribe of hellish locusts,' we see, supposing him sincere, the workings only of a disordered frame; and can only regret, that if such things were suffered, they should ever be proclaimed. Confessions of this sort are not the natural expression of humility, and they are sometimes imitated by others, when any thing but humility is felt.

After these and other just remarks on Dr. Payson's unhappy state of mind, and the miserable system of religion which evidently caused it, he thus concludes;—

On the whole, we have read this memoir with much interest, and, as we hope, with an impartial mind. It is the history of one, whom the Father of spirits had endowed with many eminent gifts for the ministry of his Son, and with much earnestness of soul to advance its interests in the world; whose heart was deeply penetrated by the "great things of God's law," and a sincere desire to bring men to the obedience of it; of one, moreover, who, as we fully believe, was faithful to his convictions, and was himself an example of much of the zeal, self-denial, and sacrifices, which his preaching enforced. Had it pleased God to unite these gifts with a firmer frame; had not the natural infirmities of his constitution, mental as well as physical, been aggravated by the early bias of his education and a heart-withering faith; had not his early success fostered within him a love of applause, and with it a love of dominion; had he lived more among men, who might have instructed him, and less amidst the musings of a melancholy soul; in fine, had he given the due place to the claims of the social life, as well as to those, which concern our intercourse with God;—he would have exhibited more of the beauty of charity; a more complete and attractive exemplification of the Christian life and ministry

THE SABBATH.

There is a holy calmness in the sacred rest of the sabbath breathed upon the devotional soul; a divine peace which nothing else on earth can awaken; it is a holy resignation of feelings, which the brightest and most splendid scenes of human pride cannot impart, nor can the deepest shades of desolation destroy it. It charms the thoughts from vain sublunary things, soothes them into seriousness, and gently draws them upward to the source of all Holiness. It is like the refreshing touch of the breeze, or like the cool, pure water of the fountain, to the weary, fainting traveller. It is indeed, a day of rest to the soul—an ineffable communion with the Most High. With its first dawning beam there is a depth of composure and a holiness of aspect poured upon the face of creation, and the heart of the devotional man meets and mingles with these unutterable influences of divinity. To him there is a sacredness resting upon it, a holy solemnity of feelings which makes him dread to remember the things of vanity, and strive to burst the fetters of sin; every thing seems changed in his sight—every object wears a more chastened and forgiving aspect, and the whole world seems like one vast temple of love and devotion.

There are sometimes festival days on earth; days of splendid deeds, of victory, triumph and rejoicing, and there are many joyous hearts that ardently anticipate the dawn that is to bring the wished for scenes, and wildly do they throb with delight when the time is full arrived, but they do not feel half that the Christian feels when he hails the sabbath morn. Theirs is a wild, indefinite sense of enjoyment, his is a serenity of soul—an intercourse with heaven, and a foretaste of immortal blessedness; he lays aside the cares of life, looks with a divine calmness on every object around him, and feels all his soul attuned to the high work of praise and devotion. He enters the sanctuary of God, and there feels the hallowed presence of the Eternal while solemnly listening to the truths of inspiration; and he feels too, that angels may be, and are bowing by his side in holy reverence to the object of grateful adoration.

What then is the sabbath but a foretaste indeed, of that region of bliss, where human cares and sorrows shall be forgotten, and the happy spirit be lost in love and worship in the presence of God.

Oh who can anticipate the blissful state of existence, who can look through the gloomy wilderness of this world, and see fields of life and glory that lie far, far beyond, and feel no thirst to pass hence and enter upon his reward?

Happy, thrice happy are they who make their "calling and election sure," for the soul of man can form no adequate conception of the bliss that is reserved for the righteous hereafter. How trifling, then does the world appear with all its visions and scenes of painful enjoyment.

The just man has nothing to fear; methinks he should constantly rejoice, for he knows his Redeemer liveth, and nothing shall pluck him out of his hand.—*Amulet.*

BONDAGE OF SIN. How often do we see habits of sin acquiring a power, which all the warnings of reason, all the reproaches of conscience, all the horrors of remorse, cannot withstand! You have doubtless seen the struggles of an intemperate man to burst away from the chains which his appetite has imposed, striving for a time with tears, and then rushing with frenzied violence to an indulgence, which sinks him below the brute, and leaves him to awake from his feverish dreams, only to the anguish of unavailing penitence.

Abbot.

ORIGINAL MISCELLANY.

ABOLITION OF SUTTEES.

We gave, not long since, an account of the abolition, by government, of the horrible practice of burning widows in India, on the funeral pile of their deceased husbands. The subject has been, for several years, more or less agitated in Calcutta, and other parts of India; and it is generally admitted that Rammohun Roy, one of the most learned and distinguished of the natives, has done much in hastening the event. By quotations from the ancient sacred books of the Hindoos, he has proved that the practice was not required, but was a corruption, introduced in later times by the unprincipled selfishness and cupidity of the priests, or of the heirs of the deceased. In turning over a file of the India Gazette, with which a friend has kindly favored us, we find several notices of the subject. We presume extracts from these articles will be acceptable to our readers, as they will serve to illustrate the state and progress of public feeling in Calcutta, on the subject.

In the Gazette of Nov. 9th, we find an article quoted from the Bengal Herald, from which we select the following.

"There is a confidential rumor in circulation, that Government have determined to declare the voluntary immolations of the Hindoo widows, commonly called Suttees, illegal, and the most decided steps, it is said, will be taken to put a stop to this horrible practice, before many weeks have passed over our head. We believe that many of the Hindoos of Calcutta are decidedly in favor of the determination of Government to put down these sacrifices, but there are no doubt a vast number of natives in the interior who are still wedded to this rite (as they erroneously believe it to be) of their religion. The abolition of the practice will therefore not be unattended without considerable difficulties, and much, we think, of the feasibility of the plan will rest on the character, judgment, and ability of the public functionaries to whom the execution of these orders are confided. If they proceed with address, but with firmness, combining in other words, the 'suaviter in modo' with the 'fortiter in re,' the measure, we think, will be triumphantly carried, and the practice be forever abolished. The subject is one on which the most able servants of the Government hold the most opposite and diversified opinions, and Lord William Bentinck, as the Duke of Wellington was with the Catholic Bill, is determined, we suppose, no longer to have a divided Cabinet on this momentous question."

In the Gazette of Nov. 26, the editor, in alluding to a premature report of the adoption of the proposed measure, says;—

"It is one which the voice of humanity has long demanded, and which a just and enlightened policy will fully confirm. We cannot perceive the shadow of a ground for apprehending those consequences which some well meaning men consider will follow from its adoption. Let the command of authority be distinctly and firmly pronounced; let there be no qualification or modification affording any pretence for a retrograde movement; let the abolition be absolute, entire, and uncompromising, and we anticipate the most perfect acquiescence from the great body of the people, or at the worst only those addresses, petitions, and remonstrances, which a party supposing itself aggrieved has always the right to employ."

In the same number of the Gazette the editor alludes to a rumor that the government in India had received letters from the Directors in England, expressing their high dissatisfaction with the liberal measures which had been adopted for the improvement of the country. He thus expresses himself:—

"That such letters have been received, we believe is unquestionable, but we hope it will be found that they proceed from a few narrow-minded and bigoted individuals amongst the Directors, and are not supported by the Resolutions of the Court as a body."

The Gazette of Dec. 3d contains some sensible and spirited remarks of the editor from which we give the following.

"The opposition which the Natives intend making to the abolition of this ceremony, though confined to petitions and newspaper paragraphs, will probably be of some amount; and although the arguments they may advance will be easily met and answered, yet the *numbers* which will appear against the abolition will form an important array. We understand that petitions are to be concocted in all parts of the country, as numerous, and with as many signatures, as those which lately covered the table of the British Legislature when bigotry and self-interest clamored against the rights of millions. Although these petitions should increase beyond calculation, and although the people of India should rise as one man to supplicate authority in favor of the rite which is now to be abolished, we question whether the mere circumstance of such a demand being made would justify a retrograde movement on the part of Government."

Again he says:—

"The influence of the priesthood is exercised in no small degree, at this moment, in instigating the Hindus to pray for the continuance of a rite, which, whenever it is practised, is a source of profit to the Brahmuns. The Hindus have their *Gooroos*, or spiritual advisers, whom they are taught to reverence and obey, as they do their gods; hence, any willingness on their part, to submit to the abolition of Suttees, will be considered impious blasphemy, as it will be in contradiction to the commands of their Gooroos. We would respectfully direct the attention of authority to this matter, as it will tend in no small degree to detach from the weight, which may appear to belong to the remonstrances of the Hindus. Every Hindu who refuses to obey his Gooroo receives his curse; and to be so cursed, he considers, or is taught to believe, the same as being denounced by the Deity. He is regarded as an infidel, and treated with contumely by his orthodox relations and friends; but as few men would risk the exposure of themselves to so many ills at once, it will not be wonderful to find the Hindus petitioning the Government against the abolition of a ceremony, which their Gooroos find lucrative, whenever it occurs. Are such petitions, got up under such influence, to be regarded as containing the free and unfettered opinions of the people? We have another observation to make upon this subject. The opinions of the Hindu women have been hitherto left entirely out of consideration. They who are most interested in this practice should assuredly lift up their voices and declare whether the rite is in accordance with their wishes and feelings. What do they say? Will our Hindu opponents or their English abettors get up a petition, signed by the Hindu ladies in favor of female immolation. 'THEY DARE NOT TRY IT.' The voices of the Hindu women have already been heard. Their opinion of this practice, and the feelings with which they view it, are evinced by the unequivocal fact, that the number of widows who burn with their husbands is *very small*, when compared with those who survive them. The Hindus may be so blinded by their priests as to be willing to sacrifice their wives to Brahminical rapacity, and they may be cheated into the belief that their wives are willing victims: but whatever priestcraft may invent, and superstition and ignorance believe, yet we shall hear the eternal and immutable voice of nature declaring the truth. Let it be shown that the *conduct* of the Hindu women indicates their approbation of this inhuman rite, and then the petitions which are now in progress will have some claim to consideration. The Hindu gentlemen may think it exceedingly magnanimous and virtuous to decide the fate of their women; but why do not those who are so zealous in this cause, petition Government for leave to die with their wives? That the great mass of the Hindus, are averse to the ceremony, is clear from the fact that so few of them practice it. We hope this circumstance will not be forgotten by Government when the petitions against the abolition of this inhuman rite are presented. But however this matter may be decided, there is a more important consideration which the Government should not overlook, although the whole nation were unanimous in calling for a continuance of the practice.

"The *criminality* of burning their widows is a circumstance of the highest importance, and in our view, the *only* one that justifies the interference of Government."

Having said that it was not the point in dispute,—whether the practice was or was not enjoined by the Shastras,—he proceeds to say:

"Though every Veda, Shastra, Purana, and Commentary were in favor of the rite, they should avail nothing. The government should not square such matters according to the Hindu law; it should regard the practice of female immolation as a crime, against nature, society, and good government. It interferes with the practice, not because it is a religious one, but because it is in violation of the well-being of society."

Some further notices of the subject, together with the law abolishing the practice, we shall give on a future occasion.

[For the Christian Register.]

WHAT IS THE TRUE SENSE OF LUKE X. 42?

[Concluded from page 105.]

But some ask with much confidence, if the sequel of our Saviour's answer does not confirm the more common notion of the words? This is a hasty conclusion; since the harmony of the whole is (to say the least) as well preserved upon the explication, for which I contend. Jesus was in the habit of deriving illustrations and arguments for his discourse from every scene of nature, and every incident of life; and the felicity and prompt ness with which he did this, has been a thousand times repeated. When he contrives to make some ordinary circumstance, the means of impressing a salutary truth, or in following out his reply to another's words, clothes them with a sublimer sense, unthought of by the speaker, we are not surprized, and cannot, except wilfully, be misled. His apostles did the same. Witness the memorable reply of Paul to the jailer. The latter, upon arousing from a sound sleep, finds the prison-doors unbolted and open; and with the natural sentiment of one, entrusted with an important charge, and alive to the sense of responsibleness to superiors, who might discredit, (because they could faintly realize) his strange tale,—his first exclamation is,—*What shall he do to be delivered*, i. e. to avert censure, and establish his fidelity? The critical scholar well knows how extensive is the import of the Greek verb in the case; that it denotes every variety of deliverance, temporal or spiritual, and that the New Testament use illustrates all these senses.* He too can well appreciate the ingenious and happy turn which the apostle, himself a scholar, was thence led to give to his words, in directing him to faith in Jesus, of whom till that moment, in all likelihood he never heard. He can appreciate a beauty, which many an English reader, forsooth, would not probably permit Paul to enjoy.

These remarks are pertinent, it any abrupt transition is supposed to be made (by the sense I have sought to establish) from the first clause of the 42d verse, to what follows. But I am unable to discover any such transition. One or two interpreters suppose our Saviour to make a pleasant allusion to what was providing for him, in the phrase *better part* applied to Mary; meaning, that she had looked after the better entertainment or fare. Whether this be well founded or imaginary, is not material. The sense of the whole is briefly summed up,—"Martha you are giving yourself disquiet and fatigue, in seeking to collect together every thing for my refreshment, whom a single thing or the smallest portion of this abundance will content; and Mary, with more judgment, has spared herself this concern, to enjoy my company and discourse." Who can see in this, any want of unity or coherence? With little grace, if it were so, could this difficulty be started by those, who would represent the Saviour as passing in a breath, from the reprimand of Martha for her extravagant cheer, to the enjoining a concern for her soul. This is a transition, to which the New Testament would not easily furnish a parallel.

The text which has occupied me so long, is one of a class; and may therefore excuse a fuller discussion, than might seem reasonably due to a difficulty, particular and confined. The text in Acts mentioned a little before, is another. The connecting point of affinity between the class is in this;—The occasion of the words was *secular*, and almost as a thing of course, an occasion single and by itself. But, something in the phraseology favoring such application, they happen by a ready adaptation to express some practical truth of high moment, general interest, and frequent recurrence. Presently, if not soon, the original sense of all, not drawn forth by the repetition of what gave rise to it, is fairly thrust out of sight, and is henceforth ever after, "far fetched" and "strange." And it may without any hazard be said, that of all kinds of perverted passages of scripture, there are none for which it is so difficult again to get back their own, or recover to their legitimate meaning.

To trace the rise of these perversions itself, is an easier task; for on this no obscurity rests. Theologians have all heard of the *allegorical* school of interpretation which in the FOURTH century, arose with the great Origen; and which under his example, flourished, or rather raged so long and far, that gross matters of facts were well nigh blotted from the New Testament. Yet as the substratum of this book is historical, one cannot help thinking that it does, *bona fide*, speak now and then (to be on the safe side) of veritable animals and vegetables, plants and flowers, fabrics of arts and instruments of music, of dwellings and raiment, eating and drinking,* and even the current coin of the land. This school of interpretation is nominally extinct; but its spirit lives in many modern expositors. Who has not heard of the ingenious expounder (not above a century or two ago) of the "bell and the pomegranate"† into faith and works? With that school we may form some acquaintance, through what of it is still seen at work, in the misuse of the class of texts, of which that now examined is one. This class is not numerous; but the propensity to make much more out of them, than was dreamed of by the original speaker, is as keen as in the best days of the Origenian school, and when it took a larger license. To hint that words once had a homely reference, on which a far other sense has been impressed and made sacred by time, is of all impieties, the most scandalizing. Safer were it to arraign the soundness of what you deem a proof-text of some favorite doctrine of your sect. And yet mark the wide difference between them! The texts of moment which can be arrayed in support of any article of any creed, are comparatively few; and to part with but one, requires a little magnanimity. But those which do, in good earnest, teach the first principles of religion, acknowledged, universal truths,—he who would number them, might count the stars of heaven. Is there not something puerile and ridiculous, in the jealousy which can so easily and on such a point be disturbed? What! is the great axiom, that to secure his eternal interests, is man's paramount concern, endangered or shaken by the loss of the passage before us? Surely it is sufficient exposure of this groundless fear, to concede that the words may express in an *accomodated*, what they do not in the strictest sense. Of the cardinal truths of the sacred volume, it may be said, as of that image of himself deeply impressed by the statuary Phidias on the buckler of his Minerva,—that they can only be effaced by its destruction. Who then can but smile at the vexation which honest Doddridge‡ betrays (one of the best of men and poorest of critics) in his comment on our text,—"This is one of the most important apothegms ever uttered; and one can scarce pardon the frigid impertinence of

* An incident is brought in this connexion to my mind, strikingly in point; and what is more, growing out of the very text before us. When the interpretation now advanced, was mentioned many years since in a family circle, in the hearing of a most respectable layman, whose name is widely known, and who is known not less for his habitual seriousness of mind and partiality to theological inquiries,—he could not tolerate so novel a meaning. It was wholly unworthy of our Saviour, he said, to allude to things so trifling. His notions of dignity must have been singular enough. In the view of others, the sentiment breathed by the words under debate, might be counted akin to the moral sublime. Had he forgotten, that on Jesus' re-appearance to the twelve after his resurrection, his first question is,—*Have ye here any meat?* Nor does the historian think it at all unbecoming to specify the refreshment they offered him.

† Exodus xxxiv. 28.

‡ It seems to have been a standing rule of interpretation with Doddridge, in all cases, to take, of two senses, that which conveyed the "largest" or "grandest" idea, without regard to any thing else. His more judicious fellow-critics, who made some account of the scripture-use and of the context, came very often, of course, to a different result: and their explanations seldom escape (men like Grotius and Le Clerc!) without the slur of *narrow* or *mean*.

* Could I willingly concede any other sense to the jailer's words, this is certain, that had he meant to ask the question above-stated, he could have hardly asked it in other or better words.

Theophylact and Basil, who explain it, as if he only meant, one dish of meat is enough." But a step in advance of this liberality, we find Kuinoel and Gilpin; the former of whom thinks, "that this sense is far sought, and little agreeable to the connexion of the discourse, any sincere examiner will admit without my taking pains to show it,"—(certainly, a wise conclusion.) How much more modest is the tone of M'Knight and Grotius. M. simply states this explication, without implying censure or even dissent. "I do not think," says Grotius "that Jesus is here referring to one dish, with which certain critics seem to be much pleased; it is better that we understand, &c." And to so much respect as this at least, it may well lay claim. What is it, but affectation, to seem to despise an opinion, which has found such advocates as the Fathers, just mentioned by Doddridge, is preferred by those respectable and ancient versions, the Æthiopic and Coptic, and boasts in the list of modern critics, the names of Bengel,* Wetstein, Harwood, Wakefield, Bishop Pearce, and Adam Clarke? The manly comment of the last writer must by no means be omitted, and with it I have done.

To attend to this (the salvation of the soul) is the one most necessary thing, and should be the first, the grand concern of every human spirit; but such is not, in my view, the meaning of the words in this place. It is a prejudice arising from using them in this way, which alone could make such an interpretation TOLERABLE. Eminent commentators, ancient and modern, understand them as I have done. Some may call this "a *frigid* way of interpretation." So let it be; but he who fears God, will make any sacrifice rather than desert the truth. I believe this to be the genuine sense of the words; and I DARE NOT give them any other.

* Bengel has beyond doubt, hit on the true punctuation of the whole passage; which if it had been kept in view, would have saved pages of comment. "Martha, thou art careful &c. about many things, when but one is needful. Now Mary hath chosen," &c. With the mention of Mary, a new period should obviously begin.

[For the Christian Register.]

LYCEUM.

A whole volume might be written upon this single word; yet the criticism might be thought to have more of nicety than of utility. The original object of offering any remarks on this subject was, to answer an inquiry, to ascertain the *pronunciation* of the word; the mention of the etymology was entirely incidental. A writer in the Christian Register, of 27th March and 8th May, over the Signature of "SEARCH," agrees with me as to the *original* word from which Lyceum is derived, but does not admit of the *signification*. He is for throwing aside the authorities of the best Dictionaries and Lexicons, where the words are to be found with the definitions contended for; and he depends wholly on the Authors who use them, pointing out the very words and passages. It would not be easy to do this in *English*, where many uncouth words have gone out of use, since the days of Chaucer and even of Shakspeare, and others are remembered only for the oddity; while it is more difficult to do this in *Greek* words, which were used two or three thousand years ago, since so many authors and their works have been buried in the ruins of ages, and, of those which do remain, few are within the reach of an individual, so that the means of easy and full investigation are not to be had.

Search was understood, no doubt, as he wished to be, as deriving Lyceum from λυκειον, and this from another word, of the same root, signifying a *wolf*. I did not choose to be so personal as to apply the epithet "*absurd*" to his meaning of Lyceum. It was an inference, of his own drawing, from a general remark, applying to all etymologies, words being expressive of the purposes of things, that when we come to an *absurdity*, we may take the hint that we are in an error, and must retrace our steps, to find something else more accordant with probability. His own words were these; "I agree with your correspondent, that Lyceum is probably derived from λυκος; but every one, acquainted with the Greek language, knows that the common meaning of that Greek word is a *wolf*. It is a singular fact at first view, that the name of this fierce animal should be the root of that, which is applied to a Society for improvement and refinement." It would be indeed singular! If we can find any other meaning of the word, we will not take *this*.

It is asserted, with a confidence increased by examination, that Lyceum may be derived from a word signifying *light*; that λυκος, the *sun*, and λυκη, *light*, are admitted into the largest and best Lexicons in the Greek language; and that compounds and derivatives from them are to be found in the most ancient and celebrated authors, whose works have come down to us, from Homer to the present day.

To get rid of the force of these facts, "Search" undertakes, what was never ventured on before, to assert that all these Dictionary and Lexicon-makers were not sufficient authority. Macrobius is represented as "more remarkable for ingenuity than for solid judgement," when he comments on these ancient words, though the most eminent Lexicographers quote him as the principal "Critic of the age in which he lived;" and no one can rise up from the perusal of his works, which yet remain, without a perfect conviction of the force of his mind, of his talent at criticism, and of the compass of his learning. As Scapula admits these as legitimate primitives, he too is disposed of, under the charge of "*pilfering*" his Lexicon from that of Stephens. Epigrammatic wit would hardly be received as legal evidence; nor was it strange that the Lexicon of Scapula in one large folio should sell better than that of Henry Stephens in 5 folios, with his two Glossaria. It might as well be objected that Schrevelius' has, lately, been published with definitions in *English*, or Samuel Johnson's English Dictionary in a size less than his folio. A Lexicon of *new* words is impossible.—Words are common property, free for all as the light we see, or the air we breathe, of which no one is the exclusive owner. Schrevelius and Hedericus are accused of inserting these words into their most useful works, "without examination." If these Lexicographers were indebted to Stephens' larger work, we then have the authority of Stephens. The fact is, H. Stephens does admit λυκος and λυκη, with the meaning of *sun* and *light*, inserts a variety of words compounded of them, lets us know in what authors they may be found, and tells us more about them than any other Lexicon within my knowledge. We are referred to Schneider's Lexicon; yet, after a recent inspection of it, my *memory* does not recal any such fact, as his not inserting these words with the meaning of *light*, or with disapprobation, except it be in the *German* part, of which, though I have no knowledge of the language, I have no suspicion. Heyne, in his notes on the Iliad, confirms the meaning of λυκη to be light. Dammii Novum Lexicon Græcum approves of the Criticism of Macrobius on λυκαβας and λυκη, and says, he is "*verior*," viz. approaches nearer to the truth.

In the Christian Register of May 1st, 1830, there is an enumeration of several Authors and passages, where these controverted words may be found, with the sense of light. It would be easy to add to the list. Dion, in his little beautiful Idyl, 3, 15, on the four Seasons, where Myrson wishes Spring would last all the year, the word for *year* is λυκαβας, compounded of λυκος and βασις, on the course of the *Sun*; it would not do so well to say, the course of the *wolf*, to express, poetically, the year. Αμφιλυκη the early light of morning, is used by Apollonius Rho. in Argonaut. 2, 671. Damm asserts that the *wolf* is called λυκος "*ab albente* pilo," from his *light*, grey fur, as if the name of *wolf* was taken from his light hair, making *light* the *first* meaning of λυκος and giving this animal its name. The same author considers λυκνος a candle, λυκνιον a candlestick, λευκος white, and λυκαινος shining like the sun, all as having one origin. Homer, not only has αμφιλυκη and λυκαβας but also λυκηγενης born of light or producer of the light, applied to Apollo, Iliad, delta, 101, 119.—After this, will any believe there is no word in Greek, from which Lyceum can be derived, signifying *light*? Whence can we so well derive the German licht, the Teutonic lychte, the Latin lux, or even the English *light*, all of one meaning, as from the Greek λυκη.

It is true, we can conjecture *less* probable sources of derivation for Lyceum. *One* is from Lycus, a hero of Athens, fourth son of Pandion.—Apollodorus, Bib. lib. 3, C. 15, assigns to it this origin. The *second* is from Lycæus, son of Apollo, by whom or by Pericles the Editors of Enc. Brit. suggest that the Lyceum was built. The *third* is from Lycæus, one of the distinctive names of Apollo. As he was the refuted god of the fine arts, medicine, music, poetry and eloquence, this derivation would be significant of the objects of the Lyceum. But Apollo was put for Phœbus, the god of the *Sun*, and might be λυκειος Apollo on this account, or as he was represented by the Romans as a young man with his head encircled with a *crown of light*; so that "Search" seems to be haunted with *light*, turn which way he will, though he seems to "choose darkness rather than light."

Yet the true derivation, in my opinion, of Lyceum is from λυκειον, a place of light or instruction, from the *old* primitive λυκη light. This word, with this meaning, is acknowledged by the best Lexicographers. It is so used by Apollonius, Bion and Homer. It seems probable the Lyceum of Athens was much *superior* to the other Gymnassia of Greece, as we find in it such instructors as Speusippus, Aristotle, Theophrastus, Socrates and Plato.

"Search" gives us a very pleasant hint as to the superior attainments of the Scholars of "the *present* day." They have gone so far as not to be satisfied with even *German* authorities. I am glad to hear of this improvement. I had begun to fear that the languages, Mathematics and some other branches of a liberal education were relished *less* than they used to be. A few years ago, the public had seen Essay after Essay, published in the "Literary Emporium," said to be the productions of a young man of College education, whose main object was to discourage the studies of what he denominated the *dead* languages, though it was evident he himself was principally indebted to the knowledge of them for the ability with which he sturdily maintained the *wrong* side of the question.

This is but a small part of what is in my mind on this subject. But I will, now, only add, that I know of no word, for sense and sound, with the meaning of *light*, so appropriate, so elegant, as this of Lyceum. PHILOS ALETHEIAS.

[For the Christian Register.]

IMPORTANCE OF WATCHFULNESS AGAINST TEMPTATION.

The imperceptible, gradual manner in which temptation addresses us is a circumstance that renders our condition peculiarly dangerous. We are urged at first to take only a single step; to swerve only a little from the strictness of religious requirements, or to interpret them in a manner more loose and indulgent; to give way to small, and in themselves trifling, indulgencies. In all this there appears little to excite apprehension. But one compliance prepares the way for another; the next temptation comes with increased force, and finds in us less power of resistance. The stream swells fast upon us while the barriers which oppose it are crumbling away. We are borne forward by unnoticed and almost unconscious degrees, till some warning voice suddenly rouses us from our delusion, and causes us to look back with amazement and dismay. It is by this yielding to small solicitations, this readiness to trespass in trifling neglects or indulgences, that men are most often and most surely corrupted, and grow at last hardened in habits of negligence or guilt. We shall almost certainly fail in this way, unless we train ourselves to habitual self-denial,—to a firm adherence to principle in things of apparently inconsiderable importance,—to a steady and resolute resistance of the first solicitations to negligence or sin. And this we can do only by being ever on our guard, and maintaining a constant and jealous watchfulness.

But though temptations generally assail us in this silent, gradual, and almost imperceptible manner; it is not always so. How many have been at once overpowered by sudden and violent temptation! How many in moments of false security, carelessness, and passion, have been suddenly driven to deeds of crime, for which floods of tears and agonies of remorse can never in this world atone! Had they known that the temptation was approaching, they might have summoned up all the power of principle, and conscience, and faith, to enable them effectually to resist. Who can tell what dangers may be now hanging over us, and how soon we too shall need every thing that religion can do, to preserve us from the destroyer? Even when we are most happy in the consciousness of innocence, when we believe ourselves most firmly guarded by resolution and integrity, and feel the most consoling assurance of God's favor, the hour of severest conflict and peril may be near. "Though all should desert thee, yet will I die with thee," said the happy and too confident Peter; yet how soon was all this turned to denials, and curses, and tears of anguish! Is it not then all important that we be vigilant, cautious, and watch for the approach of our dangers with a jealous and anxious interest? In a word, so long as we are in this world, we must expect temptation, and severe temptation too; for at some time it will certainly come. Now, in the hour of apparent security and repose, we must gird ourselves for the trial, and array ourselves in the whole armour of God, before the warfare begin. And the disposition which will best prepare us is a distrust of ourselves, a deep feeling of our own weakness, a jealous and ever wakeful watchfulness. "Let him that thinketh he standeth, take heed lest he fall." N. C. S.

[For the Christian Register.]

CONSISTENCY!

MR. EDITOR,—A case has lately come to my knowledge, which has occasioned much speculation, as to the rules of casuistry by which some men are governed, in actions, which to the world, have a striking aspect of inconsistency. The case to which I allude, is, in substance, this:—

In a village where there is an Orthodox and a Unitarian Society, the two clergymen were invited to unite their services at the funeral of a gentleman who had worshipped at the Unitarian Church, but a part of whose family had attended the Orthodox Church. Mr. A. B. the Orthodox minister, being first invited, replies, "No, *I will not mix in*, and I wish you to tell Mr. C. D. the Unitarian minister, what I say." He could not consent, it seems, to unite in *funeral* services, with a *heretic*. He had preached, and warned his flock, against *Unitarians*. They were *not Christians*, and therefore it would be *countenancing them*, and, in effect, in some measure acknowledging that possibly, after all, they were neither *Mahometans* nor *Infidels!*

When Mr. C. D. was invited, he observed, that he had expected to be called on to perform the last services to the dead, who had been a member of his Society. He acquiesced however, in the *decision* of the other minister, and attended the funeral as a *spectator*, not being permitted to speak on the occasion.

Now the case of wonderment is, how Mr. A. B.'s conscience could permit him, as it did, on a recent marriage occasion, to invite Mr. C. D. to offer one of the prayers—and how he could on another similar occasion, himself offer one of the prayers when invited by Mr. C. D. On the joyful occasion of a marriage, it appears he has no scruples. He can invite the pastor of a Unitarian flock to invoke a blessing, and by invitation join in a blessing when he does not perform the ceremony; but on the *solemn* occasion of a *funeral*, he "cannot mix in!!! J.

[For the Christian Register.]

It is easy to charge a writer with making "unfounded statements and gross misrepresentations." If the Editor of the Recorder will point out any such in the Register under the signature A. B. they will be acknowledged and retracted.

A. B.

CHRISTIAN REGISTER.

BOSTON, JULY 10, 1830.

TENDENCIES OF FANATICISM TO INFIDELITY.

In a discourse delivered this week on an ordination occasion, it was remarked by the preacher, that of all classes of believers, enthusiasts and fanatics were most in danger of distrusting their own faith, and of falling into absolute unbelief. The observation is well-founded, not less on the philosophy of our nature, than on actual experience and the confession of individuals. The history of enthusiasm presents numerous examples of transition from transport and fervor to the coldness and barrenness of infidelity. Nor is this surprising, or in any degree unaccountable. What is produced without reason, or under the prostration of the rational faculty, as is all fanaticism, is naturally regarded with distrust, when reason resumes its place. A man becomes weary or disgusted at his own extravagance; and, with the exhaustion of an excited sensibility, he begins to question the very foundations of his system.

When, therefore, the religionists complain of the "hidings of God's face,"—a term which they most irreverently, though ignorantly abuse—when they mourn over the desertion of their souls; and the desolation of their hopes; while we commiserate their state, we can only deplore their delusion. We see in it what might be expected from their whole system; a natural re-action of the soul from one set of violent emotions to another; and both alike repugnant to sober reason, and all just views of religion.

Of such excesses the history of revivals, of camp-meetings—and the recorded "experiences"—technically so termed—of Christians of this description, present abundant examples. A truly lamentable instance is given in the Memoirs of the late Dr. Payson, which have been recently noticed in some of our religious journals, and from which our readers may see a few extracts on the first page of this day's paper. It will there appear, that of the sufferings, he describes, some of which were undeniable indications of a mind tending to insanity, the worst were from the suggestions of unbelief. He confesses, as is strangely set down in his memoirs, that he was sometimes compelled to write sermons and to preach them, when he was doubtful of every thing. He speaks of "temptations, such as he had never heard of in books." "I dare not," says he, "mention them to any mortal."—(We greatly marvel then that such things should have been published.)—"But should I become an apostate, and write against religion, it seems to me, that I could bring forward objections, which would shake the faith of the whole Christian world."

With the usual phraseology of his sect, Mr. Payson ascribes this deplorable state to the "buffetings of Satan." But the sober minded Christian, and true philosopher, who draws his views of religion from the pure gospel of Christ, finds for it a very different cause. If there is not insanity, which he can only pity and lament, he sees the natural tendencies of a system of faith, first mistaking its own extravagancies for true religion, and then becoming distrustful of religion itself. Such doubts as these cannot spring from a well-grounded faith, or a rightly balanced mind. Did Locke, did Newton, did Lardner, or Priestley ever thus write? Or, do we ever hear of such suggestions from the believers of uncorrupt Christianity? No. And why? Because they can give a reason for the faith that is in them. Because they know in whom they have believed. Their faith is built on testimony: it is a "*tried stone, a sure foundation*; and he that believeth on it shall never be confounded."

NATIONAL INDEPENDENCE.

As the *fourth* of July fell on the Sabbath, this year, the public celebrations of the anniversary of our Independence were deferred till Monday. These celebrations have heretofore been so much of a civil and secular nature, that men have formed the habit of viewing them as something to which religion bears only a secondary relation. Why should it be so? What should be the leading and ruling sentiment of our minds on this anniversary? Not a sentiment of triumph and pride for the success of our revolutionary struggles, and the growing strength and prosperity of our nation; but, rather, a sentiment of gratitude to divine Providence, for our national freedom and blessings; and secondly, an earnest inculcation and recommendation of those virtuous principles, and of that mental and religious cultivation, which will prove the *best*, the *only sure* means of rendering them perpetual. Are these unappropriate sentiments, or unsuitable subjects of discussion for the sabbath? Who will say it? None. Why then should we not, on the few occasions when this memorable day comes on the sabbath, make our celebrations purely religious? and dispensing with all that reminds us of physical strife and the noise of battle, as well as with all that administers excitement to our grosser nature, regard it then as the anniversary of blessings, which, however finally achieved by the sword, owe their existence to the intelligence and valor, and the moral and religious energy and fortitude which wielded that sword, and which were chiefly cultivated and established, and are to receive their principal future nourishment, in the quiet scenes of domestic life; in our schools, and our temples of religious instruction and devotion?

THEATRES.

To men of business the integrity and purity of their clerks and apprentices is all-important. I say not merely their integrity or honesty, but their *purity*. For, show me a debauched young man, and I will show you one, the best stay of whose principles of common honesty is gone. Alas, how many such have we in our large cities! We propose the question as one worthy of the most serious consideration of parents and masters,—How far are our Theatres the instruments of debauching the characters and corrupting the principles of our young men, and leading them into habits of extravagance and vice, and consequent embarrassments, of which they are tempted to relieve themselves, first perhaps by gambling, and next by theft and robbery?

RELIGIOUS CONTROVERSY.

The Philadelphia Morning Journal quotes, in a late number, the principal part of a passage on Controversy, given in the Register of the 19th ult. from Mr. Greenwood's sermon at Cambridge. The following accompanying remarks in the Philadelphia paper will show that there are those who perceive the fitness and justice of Mr. Greenwood's views; that he was not contending wholly with a "man of straw."

"We recommend [says the Philadelphia paper] the subjoined extract from a sermon preached last month by the Rev. Mr. Greenwood of Boston, at the ordination of a Unitarian Clergyman, to the candid perusal of those who profess to admire and adopt the sentiments of misnamed liberality and charity, now so popular. The observations of the preacher contain the true argument against the views of a celebrated letter which has been circulated with much pains."

ORDINATION AT ROXBURY.

On Wednesday, the 7th inst. Mr. George Putnam, of Sterling, and recently from the Theological School at Cambridge, was ordained as colleague pastor with the Rev. Dr. Porter, over the First Church and religious society in Roxbury. The business of the council, preparatory to ordination, was performed with harmony. The public services commenced at half past 11 o'clock, and were as follows:—Anthem; Introductory prayer by Dr. Gray, of Roxbury; Selections from Scripture, Mr. Austin of Brighton; Hymn; Sermon, Mr. Dewey of New Bedford; Anthem; Ordaining prayer, Mr. Osgood of Sterling; Charge, Dr. Ware of Cambridge; Right-hand of Fellowship, Mr. Newell of Cambridge; Original Hymn; Address to the Society, Mr. Parkman of Boston; Concluding prayer, Mr. Capen of South Boston; Anthem; Benediction, Mr. Putnam.

The services were good and appropriate in the true and full sense of the words. We refrain from a particular notice of the Charge, Right-hand and Address to the people. They do not need our praise and we have no criticisms to offer.

Of the sermon it was our intention to speak more at length, but for want of time we are compelled to be brief.

The text was in 1 Cor. ii. 10. "For the spirit searcheth all things, yea the deep things of God."

What are the "deep things of God?"—They are not the *mysteries* of religion—the *abstruse doctrines* of sectarian theology. They are the simple truths, virtues and duties of the gospel; and these are the deep things of preaching

The abused word virtue—how much does it mean! It is true that the surface of virtue is decency; but it is to be remembered that decency is merely its surface; and yet how poorly are even the virtues of an external kind practised. The virtues of the gospel are indeed deep things, that deal with the heart, and require the exercise of its deepest and holiest affections. The love of God,—how imperfectly is its importance estimated! Its simplicity, commonness and generally acknowledged greatness, are reasons of our becoming insensible to its excellence and beauty, and of our undervaluing its power. The religious affections, and those honorable and elevating views of the character and perfections of God which inspire the love of him, are among the virtues of the gospel, and are the "deep things of God."

Feeling about religion is not religion.—There are many who feel deeply, for a time, who have no settled and abiding sentiments of religion. Virtue is a perpetual endeavor to think, feel and act rightly. It is easy to be a sectarian, to be zealous for particular doctrines, and to contend for the peculiarities of a party; but how hard is it to hold the medium of truth, to preserve the just balance between the speculations of a prejudiced and sectarian spirit, and the essential and everlasting truths, the really deep things of God! How hard is it, when every thing is violence and extravagance around us, to maintain an undisturbed and even temper, to be exactly and rightly just and true in our words, judgments and actions to those who differ from us; to manifest in all things the plain and simple virtue of Christian moderation, and in the vindication of what we honestly deem the truth, to be calm yet earnest, courageous yet meek.

After some excellent remarks on the unfavorable influence which the views of the most zealous sects, who mistake the truly deep things of God, have on their religious character and happiness; often giving rise to misgivings, depressions, and distressing doubts, not unfrequently ending in infidelity, Mr. Dewey proceeded to speak of the character of the preaching of the present day, and to point out with much discrimination and force its defects and their remedy.

In justice to the preacher, we wish it understood, that what we have said is to be regarded, not as an outline of the discourse, but only as desultory hints at some of its valuable sentiments. To feel the full power of these sentiments, and perceive how they can take hold of the heart, when rightly set forth, it is necessary to have received them from the living voice of the preacher, and to have witnessed how others received and felt them. We doubt not that its effect on many of the large audience assembled on that occasion will be durable and salutary; and we trust

there was not one, of the large company of those present who stand in the capacity of God's ambassadors to men, in whom it did not excite new purposes to cultivate more earnestly, and strive more perseveringly to attain the excellent spirit, the deep sense of Christian responsibleness, which dictated, and were practically illustrated by this discourse, and to give to their own preaching a similar vitality and searching power.

The following is the Original Hymn alluded to in the account of the performances.

HYMN.

Teacher! to the altar draw;
Not in sorrow nor in fear,
But with solemn love and awe,—
With a sense that God is near.

Pastor! where thy words can save,
Or give joy or solace, come,—
To the bridal, to the grave,
To the lonely mourner's home.

Care and toil belong to all;—
Griefs thy page of life may blot;
But though arrowy evils fall,
Blest is still the Pastor's lot.

Welcome, then,—have hope,—be glad;
Age to thee will counsel lend;—
Youthful strength to wisdom add,—
Thou a helper, he a friend.

ORDINATION AT SACO.

On Wednesday the 30th ult. Mr. Jason Whitman, of East-Bridgewater, and recently of the Theological School at Cambridge, was ordained as minister of the Second Congregational Parish and Church, in Saco, (Me.) The following was the order of exercises:—Introductory Prayer and Reading of the Scriptures, by Mr. Thompson, of Natick, Mass.; Sermon, by Mr. Gannett, of Boston, from Matt. v. 13. "Ye are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted?" It was the object of the discourse to explain and enforce the truth that the Christian ministry should be distinguished by *seriousness*. Ordaining Prayer, by Dr. Nichols, of Portland; Charge, by Mr. Whitman, of Billerica, brother of the gentleman under ordination; Right Hand of Fellowship, by Mr. Lothrop, of Dover; Address to the Society, by Mr. Everett, of Hallowell; Benediction, by the Pastor.

The Society which are now happily established under Mr. Whitman's ministry, have shown an interest in religious institutions, and have made exertions for their support, that we rejoice have secured so favorable an issue. A few months only have elapsed since the destruction of the factory on Cutts' Island fell like a death blow upon the prosperity of Saco. The town is but just beginning to recover from the desolation of this calamity; and one of the first acts of the Second Parish has been to obtain the permanent services of a minister, who may comfort them in their trouble, and share in their joy, when better days return. May the blessings of heaven be with them, and "the peace of God, which passeth understanding, keep their hearts and minds through Christ Jesus."

Religious Celebration at Salem. On the 5th inst. the anniversary of Independence was celebrated at Salem, by religious exercises at the Tabernacle Church. An Address was delivered by Rev. Mr. Knowles of Boston. The following original hymn by Rev. Dr. Flint of that town, was sung on the occasion.

HYMN.

Freemen, we our chartered rights
Hold from men, who liv'd the lights,
And the bulwark on her heights
Of their country stood.

Tyrant's threats and bribes they spurned;
Back th' oppressor's hosts they turn'd;
Freedom for their sons they earn'd
By their toils and blood.

Be their names immortaliz'd,
Who their life-blood sacrificed,
That, a boon so dearly priz'd,
They for us might win.

Yet in vain our freedom, Lord,
Bought with blood in battle pour'd,
If, unfranchis'd by thy word,
We are slaves to sin.

Freedom without self-control,
Is but leave to wreck the soul,
Passion-driv'n on pleasure's shoal,
To the future blind.

Freemen then by right of birth,
Teach us, Lord, to prize the worth
Of that richest gem of earth,
Freedom of the mind.

Save our land from error's thrall;
Bid her bondmen's fetters fall;
Home the weary captives call;
Let the oppress'd go free.

Be the red man's wrongs redress'd;
Give the wanderer space to rest,
Ere to "islands of the blest,"
His sad spirit flee.

THEOLOGICAL SCHOOL, CAMBRIDGE.

The Annual Visitation of the Divinity School at Cambridge, will take place on Wednesday next, when dissertations will be read by members of the two higher classes. The exercises will take place in the Chapel of University Hall, beginning at nine o'clock, A. M.

SUMMARY.

City Celebration. In this city the anniversary of our Independence was celebrated with the usual expressions of rejoicing. At 11 o'clock many citizens exchanged congratulations with the Mayor and other members of the city government at Faneuil Hall. At 12 o'clock a procession was formed which proceeded to the Old South Church, where an oration was delivered by the Hon. Alexander H. Everett. After the public services, a large company of citizens, and invited guests, partook of a dinner prepared at Quincy Hall.

After dinner, regular toasts were given, as usual, from which we select the following.

The Day we celebrate, and the deed that consecrated it—May the *former* be forever hallowed by the Spirit that gave birth to the *latter*.

The Memory of WASHINGTON.

The Sages and Heroes of the Revolution:—Let not their names be invoked only to grace a day of festivity:—To prove that we deserve the blessings transmitted to us by our *Fathers*, we must strive to hand them down unimpaired to our *Children*.

CHARLES CARROLL—The only living *One* of a recorded Line. Like Pompey's Pillar in Egypt, the solitary monument of a departed age.

The Constitution of our Union:—"And the king's wise men, and the magicians, and the soothsayers, were brought in;—but they could not read the writing;"—"Then *Daniel* was called, and he shewed the interpretation thereof;—So this *Daniel* was preferred above the Presidents and Princes,—forasmuch as he was faithful, and because an excellent spirit was in him."

This sentiment,—says the Centinel—"was received with nine cheers. The walls rang with acclamation. Mr. Webster thus alluded to, in a manner that could not be mistaken, rose and addressed the company in terms that elicited the most enthusiastic expression of approbation."

Commerce, Agriculture and Manufactures:—Enterprise, Industry, and Ingenuity, have combined to erect the fairest temple in the wide world. Let there be no rude quarrel among the worshippers there.

The Rising West:—May the mountains that lift up their heads between us be everlasting monuments, not of division, but of union.

The Judiciary:—May the storms of party violence never shake the temple of Justice—If that fall, great will be the fall thereof.

Of this toast the Centinel says, "When it was announced, Judge Story rose and addressed the company in that happy manner so characteristic of himself. He proposed the following."

The Constitution of the United States;—Its true sense, and its whole sense—The Letter and the Spirit—The Letter, which *killeth not*; and the Spirit, which maketh *alive*.

The Indians;—Yet a little while, and time and death had left unwritten the darkest page of American History.

Liberty;—The Liberty that yields to Law;—and cheerfully resigns a part, for the protection and security of the rest.

By Chief Justice Parker. The independence of the NATION and of the STATES, each in their several orbits, as defined by their Constitutions—may the greater never swallow up the less, nor the less choak or strangle the greater.

By Judge Davis. *The Cradle of Liberty*;—"When the wind blows the cradle will rock," but if the child be in danger, ten thousand arms will be ready for its rescue and protection.

By L. Shaw. *The Periodical Press*.—Under the guidance of intelligence, purity of purpose, and public spirit, the most powerful protector of public liberty.

By James T. Austin, Esq. *New England*.—Let others boast of their luxurious climate and their prolific soil,

MAN is the fruit our hardy realms supply,
And SOULS are ripened in our *Northern* sky.

The Union of the States;—Secured by the intelligence of the people, the tempests of faction must assail it in vain.

"As some tall cliff that rears its awful form,
Swells from the vale and midway leaves the storm;
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head."

MAYOR;—A word derived from a language in which it meant to guard, and preserve—may it ever be as well illustrated as it is in our time.

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The day was celebrated at various other places around us, which we shall not attempt to specify.

At Providence [says the Courier] the celebration was attended by seventysix officers and soldiers of the Revolution, sixty of whom rode in a carriage made for the occasion, being thirtysix feet long, and drawn by, eight horses. It was decorated with flags, and bore the following mottoes, "*Never forget those who never forget their country.*" "*Descendants grateful to their forefathers.*" On the inside of the carriage was inscribed in large letters the name of "*Washington.*"

The Providence Daily Advertiser says:—There was an incident at the dinner on Monday, which gave forth a fine flash of the vivid recollections of the Revolution. In the course of the admirable remarks made by Hon. Tristam Burges, while repelling with honest and eloquent indignation, the epithet "*little*," which has sometimes been sneeringly applied to Rhode Island by her haughty sisters, he asked the question, if death during the gloomy period of our national struggle had laid his iron hand upon the beloved commander in chief, who would the country with one voice, have called to succeed him.

Before the orator could reply to his own question, fifty voices among the old soldiers exclaimed simultaneously, Nathaniel Greene.

Christian Examiner. The statement which we made last week in regard to the publication of the Examiner was premature. It was not published till Wednesday the 7th inst.

John Fuller. The person by this name who was mentioned in our last as having absconded, with money belonging to the U. S. Branch Bank in this city, has surrendered himself and given up $39,000 of the money. The sum withdrawn by him was $41,500. Of the remaining part, we understand that $2005 have since been obtained, leaving a deficiency of $495. In addition to this, Fuller was a defaulter, as bond collector, to the amount of about $17,000.

Nuisances. The following article, appeared as a communication in the Centinel, of Wednesday. We quote it because we think the nuisances, of which it complains, deserve attention.

There exists two very essential evils on our Common and Mall, they are, the great number of dogs daily swimming in the Frog Pond and the smoking of segars in the Mall. If the cows have been excluded to give children an opportunity to ramble on this delightful spot, no cause can be assigned why dogs should be permitted to take their place, and especially such numbers as are there on the Sabbath. If we are to have the Common encumbered, let the ancient occupiers of the soil have the preference—they are by no means so dangerous as the canine race. Smoking in the streets is prohibited, and it should be prevented in the Mall, where many walk to enjoy the western breeze, not to inhale the smoke of segars of immeasurable length.

The New York Daily Sentinel says;—"We state, for the information of our Boston friends, that one farmer who resides within three hours sail of New York, sold *thirteen thousand* dollars worth of peaches in our market last season, the product of his own orchard; and he expects to bring to market near 10,000 bushels the coming season. Several other farmers in the same vicinity have from 5 to 10,000 trees.

Curious Circumstance. As Mr. B. K. Crandall, (who resides within a short distance of this place,) was standing in the street, a few yards from our office, a *swarm of bees* lit on his hat covering it completely! At the moment of our writing this, he is on his way home with his odd "god send,,—the strangest covering for a head—in this age of fantastical head gear—that has been seen "about these days." It would puzzle the ladies, we guess, to "follow the fashion." *Niagara Courier.*

The Execution. In conformity to sentence, the penalty of Death was on the 2d inst. inflicted on James Porter, the Mail Robber, the President having seen fit to commute the sentence of Wilson to imprisonment for twenty years.

Casualty. An awful and distressing event occurred on Friday night last on the Baltimore road, about seven or eight miles from this borough. The circumstances, as they have been related to us, are as follows: Mr. John Y. Townsend, the owner of a farm near turnpike gate, returned to his house in the evening, it is said, in a state of intoxication, and after expelling all the inmates from the house, except a negro boy, retired to bed. In the night, the boy was awakened by a suffocating sensation, and discovered that the house was on fire: he immediately repaired to his master's room, but found the door locked; he then rushed out to procure assistance, but before any aid could be obtained, the devouring element had gained such an ascendancy as to defy any effort either to extinguish the flame or to rescue the unhappy man, who perished in his dwelling.

Dinner to Senator Barton. On the 18th of June a public dinner was given, in Cincinnati, Ohio, to Mr. Barton, Senator from Missouri. It appears by the American, that on this occasion a toast to Henry Clay, was drunk with great enthusiasm.

Mexican Affairs. The following passage, from an English paper will not be read without interest.

In the House of Commons on the 20th, Mr. Huskisson, in presenting the Liverpool petition on the subject of our relations with Spain and Mexico, urged with great force the propriety of preventing Spain from making further attacks from the side of Cuba on the now liberated republic of Mexico. There was a further subject, and one of extreme importance, discussed by Mr. Huskisson in the course of his speech—we mean the general prevalence of an opinion, that the United States court a fine province of Mexico, called Texas, and are disposed to have recourse to violence, if necessary, for the purpose of getting it into their hands. The province of Texas extends southward from the United States along the coast of Mexico, and as such, the seizure of it by the former power could not be a matter of perfect indifference to Great Britain. The possession of the Floridas by the U. States has long since given rational cause of uneasiness to England, from regard to the safety of our West India Islands; and we agree with Mr. Huskisson, that when the Government of Washington intimated its repugnance to seeing Cuba transferred from the feeble Ferdinand to the vigorous grasp of George IV, the United States should have been informed, that if Cuba were to continue permanently Spanish, so Texas, and in general the whole shore along the Gulf, should enure to the Mexican republic. The references made by the right hon. gentleman to communications, official as well as private, from the late Mr. Jefferson, descriptive of the eager and deep-rooted longings of the American statesmen for slices of Mexico, and above all things, for the island of Cuba, will not, we are sure, be lost upon the memory of his Majesty's Government in its future transactions with the Spanish Cabinet, with that of Mexico and of the United States. With Spain we have a defensive alliance, ready made and consolidated by the most obvious interest, to prevent Cuba from falling a prey to the systematic aggrandizement of the United States. With Mexico, again, we are equally identified in resistance to the attempts of the same States upon Texas. With the United States themselves we have no relation but that of commercial intercourse, so long as they will suffer it, and of forbearance on other points, so long as our patience may not be too severely provoked. Sir R. Peel completely succeeded in justifying ministers from the charge of insincerity or inconsistency as regarded their duties towards the members of the western hemisphere.

From Montevideo and Buenos Ayres. The Plymouth, Lawton, is below from Montevideo. To the politeness of Mr. D. Stiles, supercargo, the Buenos Ayres papers to the 30th April, have been received. The accounts from the interior represent the country to be more tranquil than at the last dates. Letters had been received in Buenos Ayres from Cordova, which state that there was every prospect of a "speedy re-establishment of peace and good understanding between that province and its Indian neighbors."

The Buenos Ayres British Packet contains the following:

The news of the week does not present much variety. The election of Representatives for the Legislature of the Province, took place on Sunday last, and it passed with great quietness.—*Baltimore American.*

From Europe. Advices from England to May 23d have been received. The King's health remained much the same as at the previous dates. The following paragraph shows however, that the improvement would probably prove only temporary.

Although the King's health continued to improve, no confident hopes were entertained of his recovery. We find that at the latest date two physicians were in attendance.

Upwards of $70,000,000 of Saving Banks' Capital is now invested in the National Debt of Britain. The poor have thus a direct interest in the preservation of the Government. *Pal.*

The manufacturers in England have been increasing on the agriculturists till the number of the former is double that of the latter. *ib.*

Vaccination. It is stated in a London paper that owing to the hostility to vaccination among the ignorant classes of Paris, the most frightful mortality occurs from small pox in the Hospital des Enfans Malades, which by the return of the children to their parents, is spread throughout the city. *Cour.*

France. The Paris Journal des Debats says of the ordinance for the dissolution of the Chamber of Deputies, "this is what has been so impatiently expected and so ardently desired by all France. The Ministry, before retiring, will subject themselves to all possible kinds of humiliation. Condemned by the Chamber, they wish to be authentically by the Electors. They will be. That the reprobation may be public, complete, striking, it will be the means of putting an end to the counter revolution, and of rendering forever impossible a second 8th of August."

Changes in the French Ministry. The next most important intelligence by this arrival, is the partial changes which have taken place in the French Ministry. M. Chantelauze, First President of the Tribunal of Greenoble, is appointed Keeper of the Seals, in the place of M. Courvoisier, resigned; M. de Monthel, Minister of Finance, in the place of Count Chabrol, also resigned; and, lastly, Count Peyronnet, who was Keeper of the Seals under the Villele Administration, Minister of the Interior, or the Home Department.

Our verbal intelligence by the last arrival from France was rather favorable to the ministry: that is, there was a pretty general impression among the most intelligent observers, that the Ministry would carry a majority of the Deputies at the ensuing elections. But the changes we are now announcing, indicate any thing but confidence or stability, on the part of the Cabinet.

The French cabinet has received a new accession in the person of M. de Capelle, Prefect of Versailles, and that a new department—that of public works—has been created, purposely, as it is said, for him. The Courier says, "the establishment of this new office is of great interest in a statistical sense. It indicates on the part of the French Government a determination to forward, with a vigorous hand, the progress of interior improvement, thus directing to objects of domestic industry more and more of that national activity, which, under Buonaparte, was wasted in undertakings ambitious.

Madame Bonaparte. The mother of Napoleon Bonaparte died at Rome, about the last of April, aged 83 years. She was immensely rich, and has bequeathed large sums in her will for various charitable purposes, besides 500,000 francs to each of her children.—The son of Napoleon is constituted her chief heir.

Spain and Portugal. It is announced from Madrid, (May 10,) that Don Miguel has at length lost the support of the Spanish Cabinet. Indeed, if the reports circulated are to be believed, "the question of overturning the Usurper has been already discussed between the British Ministry and our Ambassador at London. It is said even that this question would have been treated in a serious manner, if there had been any certainty that the Emperor of Brazil was disposed to revoke the charter, and to establish the young Queen Donna Maria with a Regency governing according to the ancient laws, without any other modifications but the obligation of calling together the Cortes of Lamego every three years, and to raise no taxes but such as should be voted by them."

Private letters from Lisbon of May 3, state that affairs proceed from bad to worse in that distracted country; and, amongst the evils that press on the government of Don Miguel, the state of utter exhaustion of the Treasury, and the mutinous spirit of the troops, and their insubordination, stand foremost.—Every thing tends to present the prospect of an inevitably approaching and terrible storm by its effect."

MARRIAGES.

In this city, Mr. Ebenezer Winch to Miss Margaret Sprague; Mr. Stephen Cutter to Miss Almira W. Thompson, both formerly of Charlestown.

By Rev Mr. Gannett, Mr. Joseph Saigent, of the firm of H. & J. Sargent, to Miss Jane Sargent, eldest daughter of Mr. John Binney.

On Sunday evening, by the Rev. Mr. Pierpont, Mr. Albert Homer to Miss Sarah Mackintosh, both of this city.

On Thursday evening, by Rev. Dr. Lowell, Mr. Willard Badger, senior publisher of the American Traveller, to Sophia Ann Cross.

In Newton, on Sunday evening, Col. Joseph Preston of Rumney, N. H. to Vesta Kemick, daughter of John Kenrick, Esq.

In Billerica, Mr. William Blanchard to Miss Lydia Ann, eldest daughter of Capt. Henry Poor, of Richmond, Va.

In North Bridgewater, on the 4th inst. at the Unitarian Church by Rev. Mr. Goldsbury, Mr. Jeremiah Brett to Miss Eliza A. Hubbert, both of N. B.

In Providence, Mr. William Haskins, of Boston to Miss Frances Maria Hodges.

DEATHS.

In this city, widow Sarah Jenkins, aged 62; Mrs. Susan Stewart, formerly of Antrim, N. H. 38; Mrs. Bridget Shelton, wife of M. Nathaniel Blake, 32; Mrs. Sarah P. Woolley, 23; 6th inst. Miss Elizabeth Gabriel, 31; Mrs. Rhoda Jones, 61.

In Roxbury, 4th inst. Mrs. Susanna Lambert, aged 71, widow of the late William L. Esq.; 2d inst. Mr. Henry F. Adams, merchant, 24, of the firm of Adams & Hudson, of New York.

In Brookline, Miss Frances Roble Sewall, daughter of Joseph Sewall, Esq.

In Milton, Mrs. Abigail Topliff, aged 100 years, ten months and one day.

In Marblehead, Mrs. Elizabeth Hooper, aged 72.

In Rowley, Mrs. Elizabeth, wife of Rev. Humphrey C. Perley, formerly of Salem, aged 54.

In Newton, on the 26th ult. Mrs. Lucinda Day, wife of Capt. Francis Meriam, aged 74.

In Worcester, 1st inst. Austin Denny, Esq. Counsellor at Law, and late editor and proprietor of the Massachusetts Yeoman, aged 34.

In Westown, Vt. Mr. John Wait, aged 70. He was a Revolutionary Soldier, a firm Patriot, and one of the earliest settlers of the town.

In New-York, George L. Kuhn, aged 32.

In Georgetown, D. C. Mrs. Margaret Cassin, wife of Com. Stephen C. of the U. S. Navy, aged 41.

In Wynnsborough, S. C. Hon. Abraham Nott, aged 67.

On the 9th ult. at St. Marie, near Quebec, L. C Nouvelle Beauce Jacques Gagne, an aged yeoman, and Magdeleine Morin, his wife, both 77 years old. These twe persons were born the same day, baptized the same day, made their first communion the same day, died and were buried the same day.

At Paris, in the 68th year of his age, Mr. Frederic Albert Winsor, the originator of the practical and useful application of gas lights, and founder of the Gas Light and Coke Company in London, as well as of the first gas company established in France.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. IX, *for July*, 1830.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

CONTENTS.

Art. I. Immortality of the Moral Powers
Future State of Man. For the Christian Examiner.
Art. II. Early Religious Instruction
The Westminster Confession of Faith, with the Larger and Shorter Catechisms.
Art. III. Memoir of Dr. Payson
A Memoir of the Rev. Edward Payson, D. D. late Pastor of the Second Church in Portland.
Art. IV. Libraries
1. Catalogue of the Library of Harvard University, in Cambridge, Massachusetts.
2. Bibliotheca Parriana. A Catalogue of the Library of the late Reverend and Learned Samuel Parr, LL. D. Curate of Hatton, &c.
3. The Library Companion; or, the Young Man's Comfort in the Choice of a Library. By the Rev. T. F. Dibdin, F. R. S.
Art V. Criminal Law
A Treatise on Crimes and Indictable Misdemeanors. Second Edition, with considerable Additions. By William Oldnall Russell, Esq. of Lincoln's Inn, Sergeant at Law.
Art. VI. Nature and Extent of Inspiration
Lectures on the Inspiration of the Scriptures. By Leonard Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover.
Art. VII. Retribution
Lectures on Future Punishment. By Edward R. Tyler. July 10.

YOUNG TEACHERS MANUAL. Just published and for sale by L. C. BOWLES, 124 Washington Street, "A Manual of Lessons for the use of *Sabbath Schools* and Families, principally designed to assist *Young Teachers*." July 10.

CARPENTER'S CATECHISM. This day published by GRAY & BOWEN, "An Introductory Catechism by Dr. Carpenter, and also a Catechism of Scripture names by Dr. Watts. July 10.

HILLIARD & BROWN, Booksellers to the University at Cambridge, have just received single copies of the following valuable Books:—
Luciani Opera, Græce et Latine, cum varietate lectionis et annotationibus—10 vols. 8vo. Ed. Bipont.
Euripidis Tragœdiæ—Græce et Latine—10 vols. 8vo. calf. Fouli's edition.
Suetonii Opera—2 vols. 4to. Pitiscus edition—with numerous fine engravings, illustrating the History and the Antiquities of the Romans. Leovard, 1714.
Heyne's Virgil, best edition, 8 vols. 8vo.
Lucretius, Baskerville, 4to. 1772.

Also, just received the following works:—
Rosenmueler Vet. Tust. 19 vols.
" Nov. " 5
Kurnoel " " 4
Kappe N. T. 8
Teik's complete Works, 15
Herder's " " 42 in 21
Uhland-Gedichte,
Griesbach's Testament, critical edition, 2 vols. 8vo.
Eichhorn Nov. and Vet. Test. 9 vols.
Knapp's Testament,
Adelung Mithridates, 4 vols. 8vo.
Bacon's Works, complete, 10 vols.
Locke's " " "
Crabbe's Poetical Works, 3 vols. 8vo.
Bishop Berkley's Works, 3 vols. 8vo.
Hume and Smollett's England,
Lockhart's Life of Burns,
Bell's Life of Mary Queen of Scots,
Martin's Account of the Tonga Islands,
The Pleiad, &c. by Wrangham,
History of the Burman Empire,
Memoirs of the Marchioness La-Roche-Jaquelin, with Preface and Notes by Walter Scott,—&c. &c.
July 10. 3t.

HILLIARD & BROWN Booksellers to the University, Cambridge, keep constantly for sale—
Annotations on the New Testament. By J. P. DABNEY. 12mo.
Prayers for the use of Families. 18mo.
South's Sermons. 8vo.
Jeremy Taylor's Sermons. 3vols. 8vo.
July 10. 3t.

STEREOTYPE FOUNDRY.—The Undersigned inform Authors and Publishers that they execute works in the first rate style, with accuracy and despatch.
Orders, or proposals for stereotyping from any part of the United States, will be respectfully attended to.
LYMAN THURSTON & Co.
July 10.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS. 1000 Copies of this popular selection of Hymns and Psalms, mostly of the 9th edition on superfine paper, may be had by Societies or individuals at very reduced prices of
HILLIARD & BROWN,
Booksellers to the University, Cambridge.
July 10. 6t.

NORTH AMERICAN REVIEW, for July, 1830. This day published by GRAY & BOWEN, corner of Washington and School-streets. No. LXVIII.

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Art. II. Tone of British Criticism
American Literature. An Article in the 99th Number of the Edinburgh Review.
Art. III. Asylum for the Blind
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Art. X. Stewart's Moral Philosophy
The Philosophy of the Active and Moral Powers of Man. By Dugald Stewart.
Art. XI. Griesbach's New Testament
The New Testament in the Common Version, Conformed to Griesbach's Standard Greek Text.
July 1.

MR. HAMILTON'S LECTURES. "Reasons for the Unitarian Belief, plainly stated in nine Lectures, by LUTHER HAMILTON, Minister of the First Congregational Society in Taunton." This work is just published in this city, and may be obtained at this office. Somewhat of the spirit of the work will be learnt from the following motto.
"He that believes without having any reason for believing, may be in love with his own fancies, but neither seeks truth as he ought, nor pays the obedience due to his Maker, who would have him use those discerning faculties he has given him to keep him out of mistake and error."—*Locke.* June 26.

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility,—And all diseases which originate from impure blood, and where the constitution has been broken down by the use of Mercury, Arsenic, &c.
In order to make fully known in what estimation Swaim's Panacea is held by the medical profession, the proprietor subjoins certificates, from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified in its favour—their recommendations have occasioned its use in various cases of inveterate corruption of the blood, *ascending to the second generation* which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the currency of a medicine found to be of such great benefit to the human race, without regard to its original ownership, claims the grateful admiration of a beneficent public.
This medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.
The false reports concerning this valuable medicine, which have been so diligently circulated by *certain Physicians*, must have their origin either in *envy* or in the mischievous effects of SPURIOUS IMITATIONS. *I leave the public to judge for themselves.*
I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES.

From Dr. N. Chapman, professor of the Institute and Practice of Physic and Clinical Practice in the University of Pennsylvania, President of the Academy of Medicine of Pennsylvania, &c.
I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted previously the regular modes of treatment, were healed by the use of Mr. Swaim's Panacea; and I do believe from what I have seen, that it will prove an important remedy in scrofulous and mercurial diseases. N. CHAPMAN, M. D.

From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.
I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. GIBSON, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.
I have repeatedly used Swaim's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrofulous complaints, and in obstinate cutaneous affections. VALENTINE MOTT, M. D

☞ Price $2 per bottle. For sale by JONATHAN P. HALL, jr. No. 1 Union Street. 3m. June 12.

SELECTED POETRY.

THE INDIAN PESTILENCE.

Among the numerous claimants to public favor, we know of no one that more richly deserves increasing fame than Whittier, the Quaker Poet.—His early promise was great, and his improvement has been beyond the expectations of his warmest friends. The following admirable lines are founded on the Indian's own account of the depopulation of their country just before the settlement at Plymouth. *Mass. Jour.*

The War-god did not wake to strife,
The strong men of our forest land,
No red hand grasped the battle knife
At Areouski's high command:—
We held no war-dance by the dim,
And red light of the creeping flame;
Nor warrior yell, nor battle hymn
Upon the midnight breezes came.

There was no portent in the sky,
No shadow on the round bright sun,
With light and mirth and melody,
The long fair summer days came on;
We were a happy people then,
Rejoicing in our hunter-mood;
No foot-prints of the pale-faced men
Had marred our forest's solitude.

The land was ours—this glorious land—
With all its wealth of wood and streams—
Our warriors strong of heart and hand—
Our daughters beautiful as dreams,
When wearied at the thirsty noon,
We knelt us where the spring gushed up—
To taste our Father's blessed boon—
Unlike the white man's poison cup.

There came unto my father's hut,
A wan, weak creature of distress;
The red man's door is never shut
Against the lone and shelterless;
And when he knelt before his feet,
My father led the stranger in—
He gave him of his hunter meat—
Alas! it was a deadly sin!

The stranger's voice was not like ours—
His face at first was deadly pale,
Anon, 'twas like the yellow flowers,
Which tremble in the meadow gale—
And when he laid him down to die—
And murmured of his father-land,
My Mother wiped his tearful eye,
My father held his burning hand!

He died at last—the funeral yell
Rang upward from his burial sod,
And the old Powwah knelt to tell
The tidings of the white man's God!
The next day came—my father's brow
Grew heavy with a fearful pain,
He did not take his hunting-bow—
He never sought the woods again!

He died even as the white man died—
My mother she was smitten too,
My sisters vanished from my side,
Like diamonds from the sun-lit dew
And then we heard the Pawwahs say—
That God had sent his angel forth,
To sweep our ancient tribes away—
And poison and unpeople Earth.

And it was so—from day to day
The Spirit of the Plague went on—
And those at morning blithe and gay,
Were dying at the set of sun.—
They died—our free, bold hunters died—
The living might not give them graves—
Save when along the water-side
They cast them to the hurrying waves.

The carrion-crow—the ravenous beast,
Turned loathing from the ghastly dead,—
Well might they shun the funeral feast
By that destroying angel spread!
One after one—the red men fell,
Our gallant war-tribe passed away—
And I alone am left to tell
The story of its swift decay.

Alone—alone—a withered leaf
Yet clinging to its naked bough;
The pale race scorn the aged chief,
And I will join my fathers now—
The Spirits of my people bend
At midnight from the solemn West,
To me their kindly arms extend—
They call me to their home of rest!

J. G. W.

MISCELLANEOUS SELECTIONS.

EASTERN IDOLS.

In the New York Museum, there are ten ancient Javan Idols. To many of our readers the following account of their form and history, with the knowledge it gives of the ancient religious history of the East, may be entertaining and instructive.

These specimens, which are equally interesting to the antiquary and to the artist, were collected by an American gentleman who spent several years in Java, and spared neither labor nor money in their acquisition. Sir Stamford Raffles, a learned Englishman, governor and historian of Java, had also made a similar but more extensive collection, which was unfortunately lost at sea. The present collection may therefore be considered as superior to any thing of the kind in America or Europe, and is only excelled by that in the possession of the present government of Java.

In order to understand the various articles which we are about to describe, it will be necessary to say a few words respecting the religion of Java, with which these antiquities are closely connected.

The present established religion of the inhabitants of Java is Mahomedan. This was first introduced among them about the year 1250. Previous to that epoch, the Hindoo faith prevailed over the whole Island: and these antiquities are of course anterior to that period. They are all representatives of the Hindoo deities, and are supposed to have been made about the year 500 of the Christian era, although many of them may have been of an earlier date.

The Hindoo religion, which is still kept up in Bali, (a small island of the Indian Archipelago,) is comprehended in a code of laws and ceremonies, divided into two parts. The first treats of worldly matters; such as the laws of the land, and the common affairs and concerns of life. The second includes all the duties and ceremonies of religion, properly so called. They recognise one Supreme God, *Sang-yang Tungal*, (the Lord who is one) who seems to be the same with the Jehovah of the Christians, Jews, and Mahomedans. Under this Supreme Deity were a number of inferior deities, which were emblematical of earth, air, fire, water, &c.—Some of these deities are represented under the following figures:

No. 1. *Biatara-gana* or *Ganesa*. Eighteen inches high. This deity is represented under various forms, but invariably with the head and trunk of an elephant. On his head he bears a triple crown, finely wrought in the stone. He has four hands, two of which are elevated; one supporting some unknown instrument, while the other wields a battle-axe; with one of the other hands he is offering food to himself, while the remaining one is occupied in holding a cup of wine. His two feet are brought into curious juxtaposition in front. In the work of Sir Stamford Raffles, this deity is represented as seated on a pile of human skulls. The name, and his office of guarding the vestibule of the sacred temples, readily suggest an analogy with the Janus of the Romans, of which he is considered by some authors to be the prototype. His duties were also similar to those of the Wiskiuki, or door keeper, of our Indian tribes.

No. 3. Height thirty-four inches.—This is a most elaborate piece of sculpture; and the visiter is surprised to find how well the artist has succeeded in carving the numerous ornaments with which this figure is adorned. It represents a female with downcast eyes and one hand elevated, as if in the attitude of prayer. From the raised circular figure behind the head, it may be considered as one of the Hindoo divinities; and it has been conjectured to be one of the many representatives of Vishnu.

No. 4. *Mahadewa*. Height twenty-nine inches.—A deity equivalent to the Neptune of the Romans, and holding dominion over the sea; a curious figure supporting a bulky crown on his head. He is represented with four hands, one of which bears a trident, the symbol of his power. Two others are held before him, grasping the sacred flower of the Hindoos. The feet seem to be connected directly with the body, and give a grotesque air to the figure. Two enormous ear ornaments hang down some distance in front of the body. The physiognomy of this statue differs considerably from that of the other figures, and at first sight recalls the recollection of some of the deities of ancient Egypt.

No. 9. *A Javan Caryalis*. Eighteen inches high.—From the temple of Brambanan. It represents a person in a sitting posture, with his legs crossed before him, and his hands clasped together over his knees. This is the attitude observed by the Hindoo devotees in the sacred act of making *tupisya* in the presence of the principal deity A striking peculiarity in this figure is the huge bushy wig which decorates the head. This proves that wigs, which are considered to be a modern refinement, have in reality a very ancient date. Sir Stamford Raffles observes speaking of similar figures, "but the most extraordinary appendage is a very large full-bottomed wig, in full curl all over." At the celebrated spot called *Chandi Sewu*, or the thousand temples, are figures resembling this, nine feet in height.

FINE ARTS AMONG THE ITALIANS.

"Will you believe it? a boot maker is the possessor of a 'Gallery of sculpture, paintings, and engravings,' at Milan, which contains choice specimens of many of the most eminent masters. The name of this tasteful son of Crispin, is Ronchetti; and I can assure you his zeal as a Mæcenas has not prejudiced his skill as a professor of the 'last;' on the contrary, I never in my life was so well fitted, while the materials and workmanship are admirable. His habit is only to prepare one boot at first, in order to try; and there is an anecdote of Napoleon and him arising out of this custom. The Emperor, when at Milan, hearing of the famous boot maker, ordered a supply. Ronchetti, according to custom, came in a day or two with one boot to try it on. The Emperor was in council, and the fitter of his understanding had to wait two hours, until his patience was exhausted—'I leave the boot,' said he to the servant in waiting, 'and his majesty may try it at his leisure.' It fitted to perfection, but never would our Italian Hoby be prevailed on to make a fellow to it. The Emperor alternately menaced and cajoled, but the man of leather was proof against both. His conversation is interesting and piquant with anecdotes of the arts and eminent personages, whom he has seen in his double capacity of connoisseur and artist."—*Dublin Lit. Gaz.*

The Massachusetts Journal, after quoting the above, says;—

We have a similar instance *near home*.—Every body has been to see Mr. D.'s beautiful collection of busts and pictures, in the exhibition of which he has liberality and politeness that might do credit to a nobleman. Yet he makes no display, either of his possessions, or of his peculiar tastes; extremely unassuming and retiring in his own manners, he is willing to be 'a lion,' only for the pleasure of others; and in truth he maintains this good feeling at no little cost of time and trouble. A wag conferred upon him the title of LL. D. Literary Leather Dresser. It is indeed singular to find such an exquisite taste for beauty in all its forms, whether of nature or the fine arts, in one whose business is naturally supposed to leave little leisure for such pursuits. What abundant resources for happy old age does the cultivation of such tastes supply!

DANGERS AND TYRANNY OF FASHION.

The first general danger is that of vitiating and perverting the mind. This applies especially to some of the more public and popular amusements of the day, to the recreations of large parties and assemblies. The youth is there ushered into notice, and exposed to the dangers either of attention or neglect, both of which may do equal injury. In the one case a hurtful vanity may be awakened; in the other, a no less hurtful envy. The good and kind affections may be sacrificed for a matter of dress, or of etiquette. The simplicity of the character may be lost in love of admiration. An odious and ugly affectation may deform the manners and deprave the mind. But what is worse than all this, there is danger of a miserable, slavish and sinful bondage to the world's opinions and fashions. It is too often forgotten, amidst scenes of fascinating amusement, that life has any higher object, and that the charms of inward virtue and piety are brighter than all outward show; it is too often forgotten, that there is a great and good Being ever with us, whose favor is better than life and all its pleasures. Fashion erects its shrine, and calls its blind and deluded votaries, and they bow down with a homage as base and idolatrous as if they worshipped an image. Opinion reigns over the crowds that throng the places of fashionable recreation; and there are many who are more anxious to please their fellow being, than to please their Maker; who would shrink more from violating the etiquette of the world, than the command of the Almighty. The curse and blight of temptation never descends more awfully, than when it thus comes amidst smiles and gaiety, amidst the forms of civility and fashion and the sounds of music and pleasure.—A being on whom the law of fashion has done its work, who lives only in the opinion of others and in an outward show—a being such as Chesterfield has described, with repetition and detail that are sickening and loathsome, notwithstanding the unequalled ease and spirit of his language—a being actuated by only one desire, and that to please—by only one care, and that for the exterior of life—such a being, whether man or woman, is as utterly, though not as visibly, degraded from the rank of humanity, as the sensualist or the profligate; and if sensuality and profligacy do not set their mark upon such an one, it will only be—because they are not the fashion!—*Chr. Exam.*

DOMESTIC ECONOMY.

ENGRAFTING THE GRAPE.

H. G. Spafford Esq. publishes in the Troy Sentinel, the subjoined valuable observations on the subject of engrafting the grape vine.

The successful *engrafting of the grape vine*, which has so long baffled the skill of nursery men in this country, and of the Vignerons in Europe, so as to make the operation as sure and as easy as in the well known operation of engrafting on trees, was, so far as I know, first made known to the American public, by my late worthy friend, J. J. Dufour, of the Vevay Swiss Vineyard, Indiana. In his very excellent *practical* treatise, 'The American Vine Dresser's Guide' 12 mo. pp. 317, Cincinnati, 1826, the result of twenty-five years' experience in the grape culture in the United States, at page 225, he fully describes this mode. The author of this work died at Vevay, in February 1827, some years previous to which he had instructed me in his mode of engrafting, and which I have found by experience, to be perfectly successful. As the author made no secret of it, so I have not, but have told every body that have applied, taking care to inform them who informed me. Dufour is dead; every body about here, now practices upon this plan; but no one, so far as I can discover, remembers the man, and many are claiming it as a sort of mystery of their own! His plan is, to saw the root of the stock into which you would insert the graft under ground; bore a small hole into the end of the root of the stock, into which you would insert the graft, with one or two buds then keeping the root covered with mellow earth, and the upper end just even with the surface, and the whole process is accomplished. I never water my grafts, and I have had them grow 15 feet, the main vine, the first year, besides bearing ten to thirty bunches of grapes. Some care is necessary in rubbing off the superfluous shoots, but the operation is easy, and as sure as the inserting of a graft into an apple or plumb tree. If the root-stock is a vigorous growth, and the graft well chosen, having the wood of the two last years' growth upon it, and from a bearing vine, the graft will always bear fruit the first year, and of the quality of the graft.

Dufour had another mode common in France, Germany, and Switzerland, by splitting the root stock and inserting the graft in the shape of a thin wedge, either end-wise or vertically; but this is less certain of success judging by my own experience.

He sometimes put in two or three grafts into one large root-stalk, as these may be inserted any where in the wood of the vine, as well as in the pith, or centre.

A sharp tool, such as a centre-bit tool is to be preferred to a gimblet, because it cuts the wood more smoothly. Let it be Dufour's mode of engrafting, and no secret, and no matter how many derive a benefit from it.

FRUIT TREES.

A late number of the New-England Farmer contains a long communication from General Dearborn, on the Canker-worm and the means of preventing its ravages. It appears from his statements, that no remedy of the evil has yet been discovered, so effectual, as the old-fashioned practice of tarring the trees.

The United States Literary Gazette, of Saturday, quotes from M. Rafinesque, Botanist of Philadelphia, the following directions, by attention to which we are told that caterpillars and other insects preying on the leaves of fruit trees and shrubbery will be destroyed. Whether it has been tested in regard to the Canker worm we are not told. We can conceive no reason why it should not prove as effectual in this case as in others.

"This simple operation consists in boring a hole in a tree with a gimblet, about one third of the diameter of the tree in depth. Fill the hole with a small quantity of *Flour of Sulphur* and plug the hole by driving in it a wooden peg. This does not injure the tree in the least; but the sulphur is decomposed or carried into the circulation by the sap, and is exhaled by the leaves in a gaseous state; while it poisons and kills all the caterpillars and insects preying upon them. Whether boring and plugging with sulphur the roots of the peach trees and other trees whose roots are injured by insects will answer as well, is unknown to me, not having tried it; but it is worth while to make the experiment—the result may be favorable."

APPLE TREES.

A horticulturalist in Bohemia has a beautiful plantation of the best sort of apple trees, which have neither sprung from seeds nor grafting. His plan is to take shoots from the choicest sorts, insert them in a potatoe, and plunge both into the ground, leaving but an inch or two of the shoot above the surface. The potatoe nourishes the shoot whilst it pushes out roots, and the shoot gradually springs up and becomes a beautiful tree, bearing the best of fruit, without requiring to be grafted.—*Lancaster Journal.*

AMERICAN NANKEENS.

The cheapest cloth that we have, or can have, in this country, is unbleached cotton—the produce of the soil and factories of the United States. It is believed that this kind of cloth may be substituted, to a great extent, for higher priced cottons, of foreign manufacture. It may be dyed of a permanent nankeen color by every housewife, at an expense for materials of about one cent per yard, and is then suitable for many articles of dress for men, women and children. Many families in this town, and probably in other parts of this country, color the cotton, and use it for gowns, pantaloons, and almost all summer garments for children. The following are the coloring matters used:—For 8 or 10 yds of three quarter cotton, half a peck of ground hemlock bark, (such as tanners use,) half a pound of alum, and a small piece, perhaps one fourth of an ounce, of arnotto, (called otter.) Some mix a portion of oak bark with the hemlock. The proportions of the ingredients are regulated by the shade of color to be given. If too much bark be used, a leather color will be communicated to the cloth. The dyeing process is differently managed by different persons; some persons perform the operation in the following manner; The bark is put into water and boiled two or three hours; the liquor is then strained off, the alum and otter added and dissolved, and the cloth put in and boiled one or two hours.—To dispose the cotton to receive the dye, it must first be washed in hot suds. Those who use this domestic nankeen think that the color and cloth are as durable as the nankeens from China.

These things are well known to many of our readers; but there are others to whom the process for dyeing nankeen color may be useful. The color of the Chinese nankeens is the natural hue of the cotton of which they are made; they are not dyed.—*Northampton Gazette.*

ATHENEUM—*(Third Series.)* Just published by JOHN COTTON, 184 Washington Street 'The *Atheneum, or Spirit of the English Magazines*,' Vol. IV.—No. 7, for July 1, 1830. Embellished with two elegant whole-length Portrait Figures, in Evening Dresses.

CONTENTS.

The Port of Venasque—A Scene in the Pyrenees; Specimen of an Irish School; The Painter; My Home is the World—By Thomas Haynes Bayly; Specimens of German Genius; Alice Morrison; Sketches of Contemporary Authors, Statesmen, &c. No. XIV.—James Hogg; I'd be a Rothschild; Noctes Ambrosianæ; The Latest London Fashions—Evening Dresses.—*(With a Colored Plate.* July 3.

LIBERAL PREACHER, *for July.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for July, 1830, containing a Sermon by the Rev. W. H. FURNESS, of Philadelphia,—On "*An Apology for the Jews*,"—from Luke xxiii. 34. July 4.

NOTICE. LIBERAL PREACHER. It is now three years since the Liberal Preacher was first published, and upon commencing the fourth volume the Editor and Publisher gratefully acknowledge the gratifying patronage which it has received, and assure the subscribers and the public that no pains will be spared to render the work worthy of approbation and support.

The Liberal Preacher is a monthly publication of sermons by living ministers of the Unitarian denomination. It is designed to recommend the truths, and promote the influence of the gospel, by giving the public access to the pulpit writings of a class of Christians, whose views are believed to be scriptural, and their productions, serious and profitable; and at the same time, to correct the prejudices and misrepresentations with which their name and their tenets are associated in many minds. At this end it aims, by simply presenting specimens of the doctrinal and practical sermons of Unitarians, and leaving them to speak for themselves. The work will be supplied by writers of the highest professional standing.

TERMS.

I. A number is published the first week of every month, and will contain one long, or two shorter sermons.

II. Price, One Dollar a year—(exclusive of postage) to be paid in advance.

III. *Five* or more persons uniting, and forwarding their subscriptions, may receive the work for the year at *eighty cents.*

IV. Applications to be addressed (post paid) to either of the Publishers, L. C. BOWLES, No. 124 Washington Street, Boston, or J. & J. W. PRENTISS, Keene, N. H. June 26.

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER. This preparation is a powerful remedy for the GRAVEL, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel;—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Prembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent discharges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontiphic and Solvent Powders; from the use of this medicine I have received the most salutary relief. After using about half a Bottle and Powders, I have not been troubled with any of the afore said complaints. DAVID KIMBALL.

Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since. JOHN ROBINSON.

Bellows Falls, Vt. Oct. 28, 1828. N3eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
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George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchins, Concord, "

N2ep6m.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. II.—No. 1.—(New Series.) For July, 1830.

CONTENTS.

Religion, illustrated by a comparison of it with other qualities and objects—No. 3.—Methods of exhibiting religion; Discordant opinions of Messrs. Green and Duncan, Miller and Stuart, on the efficacy of Creeds, as safeguards to Orthodoxy; Simplicity in religion; To a clerical friend, departing in a storm—Original poetry; Our Saviour's temptations in the wilderness; Memoirs of Rev. Edward Payson, D. D. Portland, 1830; The Holy Spirit, not a person—Mr. Hamilton's Lectures; Unitarian Dedication and Ordinations.

JOURNAL OF EDUCATION.—Just published by CARTER & HENDEE, corner of Washington and School-streets, the "*American Journal of Education, and Monthly Lyceum*," Vol. I. No. 5., for July, 1830.

CONTENTS.

A Grammar of Elocution; University of London; Black Tablets; Dyspepsy Forestalled and Resisted; Spelling; Infant Schools in Maine; The Claims of English Composition as a Branch of Education; Lectures to Teachers; Anecdotes of Scholars; Analysis of Books received in the month of June. July 3.

BOOKS FOR UNITARIAN SUNDAY SCHOOLS. WAIT, GREENE & Co. have now on hand a complete assortment of Books for Sunday Schools. In addition to the general catalogue which they issued a short time since, they have received a variety of Books of this character from London, which together with many others recently published, will form as good an assortment as can be found in any place.

The Sunday School Hymn Book.

W. G. & Co. are publishers of this standard work, and also of all the publications of the Boston Sunday School Society; and also of the Trustees of the Publishing Fund. 3t. June 26.

SCHOOL FOR BOYS. It is respectfully made known to his friends and the public, that the subscriber has undertaken to perform the duties of an Instructer of a private School for Boys, in the third story of No. 73, Cornhill, (late Market Street.) The order of his course of education is intended to prepare the pupil for the Latin and English High Schools, the Counting Room, and for admission into any of our Colleges.

Deeming it unnecessary to repeat the names and titles of the books, which the system requires, or to state the particular mode of instruction and rules of government, which are followed and enforced, it is considered only important to state that the Text Books of the School are those, which the most successful teachers have determined to be the best; and that the instruction and discipline are as good as twelve years' experience in the art of communicating knowledge and regulating the heart, may have enabled the subscriber to afford and enjoin.

Those boys only are considered qualified for the School who can read well, and may have passed the age of six years. Applications for admission to be made at the subscriber's residence, No. 55, Hancock Street.

Tuition Fees; Fourth Class, $7; Third Class, $10; Second Class, $15; First Class, $20 per quarter. N. K. G. OLIVER.

Boston, April 17, 1830. ew2m.

ELEGANT LONDON SCRAP PICTURES. WAIT, GREENE & Co. have just received from London, an elegant assortment of Engravings fo Scrap Pictures which will be sold low.

June 26. 3t.

CHRISTIAN REGISTER.—The Christian Register is published every Saturday morning, at the corner of Washington and School Streets entrance from School Street.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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